

The Brooklyn Jewish Center Review

September, 1944

THE HIGH HOLYDAYS—THEIR MEANING AND TRADITIONS

By DR. ELIAS N. RABINOWITZ

FIRST FREE PORT COMMUNITY

By DAVID C. GROSS

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By SHALOM ALEICHEM

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BROOKLYN JEWISH CENTER REVIEW

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No. 3

A DISHONOR TO GREAT BRITAIN

WHEN future historians come to write the record of the administration in Palestine of the British Mandate by the High Commissioner, Sir Harold McMichael, there will be conflicting opinions concerning the value of his service both to the mandatory power and to Palestine itself. Even those who have, and in the future will have, criticized his administration, should be united, however, on the proposition that his retirement from office should not have been marked by an attempted assassination. That anarchistic philosophy finds no support in morality or in law or in practical utility. When, moreover, such an attempt is made, as happened some weeks ago, by Jewish terrorists, there is added the unhappy factor of a breach of the discipline which the Yishub has so admirably imposed upon itself despite all of the provocations of the mandatory government. In the face of the White Paper—so conspicuous an example of ruthless imperialism and breach of international treaties and violation of the most elementary humanitarian principles—the Yishub has, with the sole exception of this minute segment of its members, comported itself with a dignity and restraint which in a better world would have won the united plaudits of all observers. Only the few terrorists have invoked the illegal law of violence, and by every such act have weakened the position in the forum of public opinion of Jewish Palestine.

To say this, however, is far from a justification of the retaliatory measures taken by the British as a result of the attempted assassination of the High Commissioner. Because the assassins were believed to be hiding in a suburb of Jerusalem, and could not there be found, the British authorities imposed upon the community of that suburb a collective fine of two thousand dollars. This is an

invocation of the law of vicarious responsibility which has been abandoned for centuries by all responsible governments, and has become foreign to all jurisprudence until the advent of the Nazis. Merely to state the practice is to condemn it. But even more disturbing are the implications of the fine. Its imposition appears to indicate that the British government, which up to now has sought to justify the White Paper, only on the ground of expediency, has indeed become infected with the poison of this pernicious doctrine. Sooner or later anyone arguing that the end justifies the means becomes callous both to

the means and to the end.

This fine is, of course, a small matter compared to the pre-prohibitions of the White Paper concerning immigration, land sale and the entire ideal of a Jewish National Home. It is, however, a bad symbol, and must therefore be fought as strenuously and urgently as possible. We appear to be approaching the end of our war with the Nazis. But we must not permit our gratitude to the British for their share in the victory over our greatest enemy to blind us to the fact that the British, who are signatories to the Atlantic Charter as well as to the Mandate, are themselves practising some of the insidious doctrines of Nazism.

— W. I. S.

JOSEPH M. SCHWARTZ — IN MEMORIAM

THE recent death of Mr. Joseph M. Schwartz marks the passing of one of the most beloved figures in the Jewish communal life of our Borough. He was one of the first to align himself with the Synagogue Center movement in this country, and took a keen and active interest in all causes affecting the well-being of his people. Whether it was a drive to help European or Palestinian Jewry, or to assist his fellow-Jews in this country, Joseph M. Schwartz was always found among the leading contributors. What is even more important, he was among the most active workers in any campaign. He gave cheerfully beyond his means and used his power of persuasion to make others give. Always affable and sincere, he usually succeeded where others failed.

Mr. Schwartz was one of the small group of men who pioneered in the organization of the Brooklyn Jewish Center more than twenty-five years ago, and maintained his close association with the institution until his untimely death. He always occupied a position of leadership,

serving as a member of the Board of Trustees and later as president of the Center. In that capacity he served for a period of ten years, a period which brought about a splendid improvement in the financial condition of the institution. At the conclusion of his tenth consecutive term he was elected an Honorary President of the Center, which office, alas, he occupied for but a few years.

The name of Joseph M. Schwartz will forever be linked with the Center, to the welfare of which he gave unstintingly of his energy, devotion and sacrifice.

— J. G.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IT IS with new hope in our hearts that we usher in the Jewish New Year. For the first time in these tragic years of war, we can see the beginning of the end—the end of that era of darkness which threatened to envelop all humanity. We know now that victory shall be ours, but we also know that the enemy is not yet vanquished, that he still has the will to fight, and that we must continue to give all of ourselves in order to hasten the day of complete victory.

that elementary justice which shall, once and for all, guarantee their right to life, liberty and happiness in every land in which they reside; and also their right to re-establish their national life in a Jewish Commonwealth in Palestine. Just because we know that victory is close at hand, we must be even more on the alert to see that the sacrifices entailed in this bloody conflict shall not have been made in vain.

A fine thinker designates the present

Rosh Hashonah Greetings from the President and Vice-President

"UPON this celebration of the New Year, I extend to my fellow citizens of the Jewish faith most cordial greetings, mindful of the tragedy in which so many of their faith still live and die abroad, and determined withal to persevere until justice, tolerance and peace are re-established throughout the world."

Franklin D. Roosevelt

"ROSH HASHONAH in 1944 should be more joyous for the Jewish people than any which have been celebrated for the past ten years. No people has borne such a heavy burden of war; no people has lost such a high percentage by death and starvation. But now again there is a 'saving remnant,' and this remnant will carry forward into the new day the democratic hope and high religious spirit which has always been implicit in the Jewish way of life.

"May Rosh Hashonah in 1944 be as a door closing upon miseries of the past and opening to the realization of aspirations and to unexpected opportunities for peace and fruitful labor in the days ahead."

Henry A. Wallace

And there is another great task before us. Victory on the field of battle is not enough. There must be a victory for the cause, for the ideal, in behalf of which so many of America's sons have given their lives. We must see to it that the peace won shall be a real peace, a lasting peace—a peace that shall mark the end of all wars and all causes of war.

And it will also be our task to make certain that the problem of the Jew shall not be ignored by those who will be responsible for the coming peace. The Jews, who were the first and, proportionately, the greatest victims of the fiendish Hitler, have the right to expect

day as "A Time for Greatness." It is a day that calls for greatness of heart and mind, greatness of vision and courage. It is no time for littleness, for pettiness, either in thought or in action.

It will be a challenging year that we approach at this season. May each and every one of us face the challenge with dignity, with understanding, and with the full realization of our great responsibility and opportunity.

May this New Year fulfill all our hopes; may our prayers be granted; may it usher in a life of joy, happiness and peace for all the world; may we be privileged to see the return of our dear ones

from the fields of battle, in health and in strength, bearing the fruits of a victory that shall symbolize an era of blessedness for all mankind!

Israel H. Perutthal

Reuniting Europe's Lost Families

By Victor Bienstock

AT DAWN, recently, an Adriatic coastal steamer slipped into a south Italian port and discharged on the quay a human cargo of 800 Yugoslav child refugees who had lost their parents and families. Allied relief workers who rushed to the port to take charge, soon discovered that 208 of these children were too young even to know their family names and could not be identified by the older children.

These tiny refugees, now awaiting transit to one of the camps in the Middle East, represent only one infinitesimal part of the gigantic tragedy of Europe's lost and dispersed peoples whose plight will be one of the most difficult of all postwar problems.

The International Red Cross at Geneva and the Allied agencies which expect to bear the brunt of this problem agree that there will be no less than twelve million men, women and children dispersed in foreign lands, far from their old homes.

To reunite these families and the relatives and friends will prove one of the most taxing and complex jobs in the postwar world.

At Geneva, the International Red Cross is building up a central card index of all the displaced families in Europe, with names and addresses of those registered, the names of the relatives sought, and all other information necessary to enable the tracing of missing persons. It will take a long time to complete the work, but thousands of families, though they have not yet been reunited physically, have been able to discover where their members are and to have contact with them by mail.

HERE is a legend mentioned in Pirke d. R. Eliezer, a small Midrash, and quoted in the "Tur" on Rosh Hashonah, that when Moses ascended Mount Sinai for the second time the Shofar was blown as a warning to the recalcitrant Israelites to refrain from a sin similar to the Golden Calf of the previous ascent. This, according to tradition, occurred on Rosh Hodesh Elul. Consequently, although at first the Shofar was blown on the first day of Elul, it is customary now to blow the Shofar throughout Elul. The entire month may thus be considered as a prelude and period of preparation for the "Days of Ave" to come. Moses remained on the mountain for forty days, beginning on Rosh Hodesh Elul and ending on Yom Kippur.

A more intensive preparation for the High Holidays is evidenced during the period of the "Selichoth." The "Selichoth" is an old institution, an established fact in the tenth century. Then the author of the "Tana d'be Elijah," a small Midrash, tried to trace its origin. The word "Selichoth," a plural of Selicha, may be freely translated "penitential hymn" or prayer. Some of the hymns originated as early as the 6th century. It is customary to recite the "Selichoth" from before Rosh Hashonah if the festival falls on Thursday or Saturday and a week earlier if Rosh Hashonah happens on Monday or Tuesday. No Selichoth are recited on a Sabbath except on Yom Kippur. Among the Sephardic Jews (that is of Spanish origin, now scattered in Southeastern Europe, Turkey, North Africa, Holland, Great Britain and the United States) the Selichoth were recited daily except Sabbath from Rosh Hodesh Elul to Yom Kippur.

The time for the Selichoth is before dawn, in the spirit of the Psalmist who sang God's praises at dawn. Among the vigilants the recital of praises to God began at midnight. The ultra-pious would rise at midnight to moan and weep for the return of God's love to His chosen people. This, however, was not limited to the time of the "Selichoth." In this country it has become the custom to commence the first Selichoth at midnight.

The character of the Jewish New Year differs widely from other New Year cele-

brations. While the non-Jewish New Year is a period of festivity and rejoicing, the Jewish New Year is a solemn occasion. The Scriptures states, "in the seventh month (Tishre) on the first day of the month shall be a solemn rest unto you a memorial proclaimed with the blast of horns, a holy convocation." Another passage, in Numbers 29, declares, "it is a day of blowing the horns unto you." In the Mishnah, four New Years are enumerated, each serving a different purpose. Corresponding, in a way, to these New Years four days of judgment are indicated. Here, already, the first day of Tishre is designated as the "Rosh Hashonah," the New Year. On that day, the Mishnah says, all created beings appear as sheep before the Master to be judged for life or death.

Rosh Hashonah also became associated with various historic events. It commemorates the creation of the world, as mentioned in the Talmud and Targum. This, however, was still a controversial point in the first century C.E. In the Rosh Hashonah *Musaf* prayer there are these words, "this day on which was the beginning of thy work is a memorial of the first day."

A number of events in the lives of the patriarchs is also connected with the Rosh Hashonah, for example, the birth of Isaac. Therefore, the Torah reading of the first day of Rosh Hashonah deals with the birth of Isaac. The Shofar is associated, symbolically, with the sacrifice of Isaac, and consequently, the Torah reading of the second day of the festival relates the story of that event. The prophet Samuel was also said to have been born on Rosh Hashonah. The Haftorah of the first day on the festival tells the story of Hannah and the birth of Samuel.

The observance of the Holy Day really begins with the "Erev Yom Tov," the day before the festival. A pious Jew rises early that morning, long before

A Scholar Tells the Fascinating Story of Rosh Hashonah

THE HIGH HOLYDAYS

Their Meaning and Traditions

By DR. E. N. RABINOWITZ

dawn, for the unusually long Selichoth. The early service is known as "Zechor B'rith," the reminder of the covenant with Abraham and of the sacrifice of Isaac. It was customary to fast on "Erev Rosh Hashonah," at least, until after Mincha.

The festival is ushered in with the evening prayer, which differs only slightly from the main service of the Sabbath and of the festivals. Dignity and earnestness are the characteristics of this service, in accordance with the spirit of the occasion. In the third benediction of the "Amidah," the silent prayer, there is an additional portion which is almost unequalled in devotional utterances. At the conclusion of the evening prayers, it is customary to greet one's friends, relatives and acquaintance with wishes for a happy year, expressed in the stereotyped, "leshonah tova tekateva," "may you be inscribed for a happy New Year."

The evening meals of Rosh Hashonah are not elaborate. Yet they have symbolic features. To eat sweet fruits and vegetables is a custom to which reference is made in the Talmud in the name of the famous Amora Abboye, who lived in the fourth century. "In Germany," says R. Jacob ben Asher, of the 14th century, "it is customary to start the meal by dipping a piece of apple in honey, symbolic of a sweet and pleasant year." This custom is still followed. Another custom is to nibble at a head, usually that of a fish. The head symbolizes leadership. R. Jacob ben Asher, in his famous code, the "Tur," mentions that the martyred Rabbi of 13th century Germany, R. Meir of Rothenberg, used to eat the head of a ram in remembrance of the sacrificial ram mentioned in the story of the sacrifice of Isaac.

The morning service of Rosh Hashonah is longer than the usual Sabbath and

Holiday service not only because of its larger content but because of the desire of cantors and choirs to prove their mettle. Before the scrolls are returned to the ark, the Shofar is sounded in altogether thirty blasts. The Shofar is again blown during the Cantor's repetition of Musaf prayer, and again after the service, to complete one hundred sounds.

The Musaf service of Rosh Hashonah is undoubtedly one of the finest specimens of devotional literature, the so-called Malchioth, Zichronoth, Shoferoth. "Malchioth," from the Hebrew word "melech," a king, deals with the establishment of God's kingdom on earth. Scriptural verses are quoted to illustrate the kingship of the Almighty. "Zichronoth" means memories, memories of wonderful performances, of the awesomeness of this day, when all men are judged on their merits and demerits, and of promises and covenants with our ancestors. "Shoferoth" means horns. The symbols of God's might is illustrated by various passages in the holy books. But the Shofar is also the symbol of the Messianic revival. It will be the signal for the returning Israelites from all quarters of the earth.

The tensest moment of the "Musaf" service is during the recital of the popular "Unsane Tokef." At this time a solemn atmosphere prevails and touches the hearts of the entire devout Congregation. This hymn is also recited on Yom Kippur. It gives a vivid description of what the Day of Judgment means, what it implies. Life and its uncertainties hang in the balance for good or for evil. There is a legend that this liturgical composition was completed by a certain R. Amram of Mayence at the time of his martyrdom. Nothing is known of this man. This story may be doubtful. Only in the Ashkenazic ritual is this meditation recited.

The two biblical passages previously cited, in which the command is given for the observance of the first day of the seventh month, emphasize the blowing of the horn. Throughout the ages this has remained the main characteristic of this Holy Day. The statements in the bible, however, are indefinite. The Tannaim of the Mishna, and later the Amoraim of the Gemmora, have fixed the details of this ceremony. The horn must

be a ram's horn, or a horn from a mountain goat. It must not be a cow's horn because the cow is associated with the primal sin of the Golden Calf. The horn must be curved. The length and intervals of the sounds are also fixed.

In Jewish literature outside of the Talmud little is said of Rosh Hashonah. Philo speaks of the festival of the blowing of trumpets in the Temple. Shofar does not mean trumpet, it means horn. It is possible that Philo depended for his translations of the word Shofar on the Septuagint (the Greek translation of the Pentateuch, or the Five Books of Moses). There is also no mention of Rosh Hashonah as the Day of Judgment. This does not, however, prove that he did not know about it, because the idea of the Day of Judgment is found in an old Mishna that originates from about the same time as Philo.

There is a custom among observant Jews to go down to some body of water after Mincha and recite four verses, three of which are the three final verses of the book of Micah. This ceremony is known as Tashlich, which means "Thou shalt cast," taken from the verse of Micah, and "thou shalt cast in the depths of the sea thy sins." Some actually carry out the meaning of this verse by shaking their coats, as if to shake out their sins from their pockets. The origin of this ceremony is unknown, nor is it mentioned in any of the older codes, as, for example, the Mishnah Torah of Maimonides and the Tur. It is first indicated in the "Customs" of the Maharil (R. Jacob b. Moses Halvei Molin), an influential German Rabbi of the late 14th century. This ceremonial was widely practised in Poland, Bohemia and Germany, according to the testimony of R. Isaiah Horowitz, commonly known as the "Shelah," Rabbi of Frankfurt-am-Main in the early 17th century. In Lithuania it was widely observed in the 18th century, according to the statement of Elijah Gaon of Wilna.

Rosh Hashonah is observed for two days even in Palestine. Only Reformed Jews observe it for one day only. No labor is performed except that necessary for the preparation of food. The penalties for the desecration of this holiday through prohibited work are similar to those involved in the desecration of the

other festivals, but are not as severe as the desecration through labor on the Sabbath and the Day of Atonement.

The period between Rosh Hashonah and Yom Kippur is known as the Penitential Days. Throughout the week "Abinu Malkenu," the prayer, "Our Father, Our King," is recited, as are also, other additional reminders of sorrow and repentance. The day following Rosh Hashonah is a regularly scheduled fast day of the Jewish calendar, mentioned in Zechariah 8, 19, as the fast of the Seventh month. It is generally known as the Fast of Gedaliah because on that day, the third day of Tishre, Gedaliah, son of Ahikam, placed as governor in Jerusalem by King Nebuchadnezzar, was slain in a rebellion. If the day after Rosh Hashonah falls on the Sabbath, the fast day is postponed one day. It was customary among pious Jews of the past generations to fast every day of the penitential days as evidence of their complete repentance. The fast was broken every evening.

The Sabbath intervening between Rosh Hashonah and Yom Kippur is known as "Shabbath Shuvah," after the first word of the Hoftorah recited on that day. The text reads, "Shuvah Yisrael," "Return, O Israel," and is taken from the book of Hosea, Ch. 14. The first ten days of Tishre, including Rosh Hashonah and Yom Kippur, are known as the Asereth Yeme Teshuba, the Ten Days of Repentance.

It has been the custom, on the night before "Erev Yom Kippur," to go through the ceremony of "Kaporas," or, as it is called in Yiddish, "Shlogen Kaporas." The well known procedure is to obtain a fowl, preferably white, a rooster for a man and a hen for a woman, and to use it in lieu of a sacrifice. The fowl is held in the hand, certain verses are recited, the fowl is swung around above the head three times and is proclaimed a sort of scapegoat for the person in whose hand the bird finds itself. The fowl then goes to the slaughterer, the person who went through the ritual hopes for a long and peaceful life. The older codifiers do not mention this act, neither does Alfassi or Maimonides. This ceremony seems to have been more prevalent among the Franco-German Jews than among the Spanish Jews. The Rosh (R. Asher ben Jechiel, 1250-1327), who

was a German though he spent his most useful life in Spain, describes the entire procedure in a favorable light in a passage in his "Decisions" to Jona, 23. His son, R. Jacob ben Asher, quotes his entire passage in his code, the "Tur." On the other hand, Nachmonides (R. Moses ben Nahman, 1194-1270), a Spaniard, prohibits the entire procedure. Also the Rashbo (R. Solomon ben Abraham Adret, 1235-1310), in his response, expressed himself unfavorably regarding this rite, but stated that in his town, Barcelona, it had taken strong root. R. Joseph Karo (1488-1575), a Spanish exile, author of the most widely used code, the Shulchan Aruch, interdicts the entire custom, but his annotator, R. Moses Isserles (1527-1572), an Ashkenazi, defends it. Many good Jews nowadays have discarded this practice and set aside a sum equivalent to the price of the fowl, or even a larger amount, for charity. This is preferable even according to the staunchest advocates of Kapporas. During the period of the Geonim in Babylonia (6th-13th centuries) there existed a certain practice, a medley of the Kapporas and "Tashlich." Baskets were woven from palm leaves, filled with earth, and planted with peas. This basket was kept for about three weeks until Rosh Hashonah. Then the fowl ceremony was followed, twirling the basket around the head. A pronouncement was made that the basket was a substitute for the person who waved it, and his sins transferred to it. Following this ceremony the basket and its contents were cast into a river.

On Erev Yom Kippur, the Jewish family has a crowded day. The women are busy preparing meals for that day and for breaking the fast on the day after, for is it not said that one who eats and drinks on the ninth deserves as much reward as one who fasts on the tenth? In former days every observant Jew indulged in a ritual bath on the day before Yom Kippur. After the bath, the family partook of a plentiful early mid-day meal. Then the man of the house strode off to the synagogue for the Mincha service. The Mincha of that day differed from the service of other days in that the long confessional of Yom Kippur was added at the end of the regular silent prayer.

[Continued on page 30]

THE FREE PORT COMMUNITY

By DAVID C. GROSS

(By the Jewish Telegraphic Agency)

THE Emergency Refugee Shelter at Fort Oswego, Fort Ontario, New York, is a very attractive camp. The location and the air are clean and healthful. The refugees have been given small apartments, which have been built into the army barracks. Each room contains a regulation army cot, a blanket, a pillow, sheets and towels. A chair and a washstand complete the furniture in the rooms.

One of the greatest luxuries the refugees enjoy is the privacy of individual family apartments. For many of these unfortunates spending a few days alone in a private room is something they have not enjoyed for years. One young couple said that they had not had their own room since they were married six years ago. Equally thrilling are the vast amounts of soap, fresh juice and milk, eggs and all other foods.

I would like you to meet a few of these Jewish refugees who have found haven and kindness in this country—at least for the duration of the war. First, here is Chaim Fuchs.

He is a sixty-year-old, worn-out looking Viennese. In 1938 he was sent to Dachau and was released to go to a hospital a few months later. While he was at the Rothschild Hospital in Vienna the Gestapo came to visit him daily to inquire whether he was well enough to return to the concentration camp. After a few weeks of convalescence he succeeded in escaping to the Italian mainland and lived in a small town, Marano.

When Italy entered the war on the side of the Germans in 1940, all the Jews were interned in concentration camps. Fuchs was kept along with two thousand other Jews at Ferramonti. While the camp was under German domination treatment of the Jews was severe. The refugees hungered, they grew ill, their morale was very low.

Later, however, when the Italians took over the camp conditions improved immeasurably. Fuchs told me that the

Jews were very eager to turn the camp into as comfortable a place as possible. Eventually they established two synagogues in the camp, one for the Ashkenazim and one for the Sephardim. A Hebrew school was set up where the children were taught Hebrew and Palestinian songs.

When the Palestine soldiers fighting with the British Eighth Army reached the Ferramonti camp and freed the Jews there was such rejoicing, such gaiety, Fuchs simply could not tell what it was like in words.

The Jewish soldiers took the "shirts of their back" and gave them to the refugees. They begged the Jews at the camp to let them help them in every way possible. A short while before the Jews were freed, they organized a Zionist organization in the camp, with printed membership cards. They even bought Shekels which they sent to Palestine.

In their well-kept room, the Munz family told me about themselves. Pesach Munz was a successful storekeeper in Antwerp before the Germans seized Belgium. With his wife and two sons, 17 and 13 years old respectively, he fled to France. There he joined the Army and fought the Germans until the fall of France.

Once again the Munz family took up the wanderer's staff and fled to Montpelier, in the then unoccupied part of France. Things went along fairly well until the Germans took over this part of France. Along with 1200 Jews the Munzes made a five-day journey across the Alps to Italy. For a few weeks they remained in an Italian frontier town and then came to Rome.

"In Rome," Mrs. Munz related in a combination Flemish-Yiddish, "we hid for seven months in different churches. The priests and nuns were very kind to us. They even gave us false papers. We wouldn't be here now if it weren't for their help."

[Continued on page 31]

THE NEWS OF THE MONTH

A MEETING of Jewish refugees in Rome convened this week by the Intergovernmental Committee for Refugees to announce the offer of the Italian Government to grant citizenship to stateless persons was converted by the majority of the 150 refugees present into a pro-Palestine demonstration and concluded with fervent singing of the Hatikvah.

Speaking in Italian, Sir Clifford Heathcote-Smith, the representative of the Intergovernmental Committee for Refugees, urged the Jews to accept the offer of the Italian Government. He pointed out that overseas countries are reluctant to admit immigrants and might continue the same policy even after the war is over. Many refugees, he continued, are anxious to go to Palestine. But Palestine is "very limited" and cannot receive all those who desire to enter it, he added. He illustrated his remark by pulling out a handkerchief and declaring that Palestine was no larger than that and presented a very special problem.

In suggesting the Jewish refugees accept the offered Italian citizenship, the representative of the Intergovernmental Committee assured the meeting that his office would handle all the formalities and that material assistance would be forthcoming to enable those accepting Italian citizenship to get a new start.

Three refugees from Belgium announced that they intend to return to their native land. Ten indicated preparedness to accept Italian citizenship. Others insisted that they wanted to proceed to Palestine. One of the refugees, Abraham Paperman, who himself organized and financed the flight of 800 Jews from France to northern Italy last September, told the representative of the Intergovernmental Committee that the Jewish refugees were deeply grateful for the Italian offer, but while they had complete confidence in the intentions of the present government, they feared that conditions in Italy were unstable and the succeeding government might cancel the rights previously accorded, as has happened in other countries.

The consensus of opinion among the refugees at the meeting was that the offer of the Italian Government should be accepted by those having roots in Italy who could be absorbed socially and economically, but that this offer was no solution for the majority of the Jewish refugees who happen to be in Italy only by chance.

☆

GERMAN authorities in Poland indicated that they will kill and incinerate all the inmates of the notorious Oswiecim concentration camps, as well as of all other camps, prior to retreating from the territories in which the camps are situated, President Raczkiewicz of Poland was informed in an appeal from Warsaw.

Thousands of Jews are still being held in the Oswiecim camp, where 65,000 internees have been exterminated in special "death chambers" since its establishment two and a half years ago.

A report from the Jewish underground movement in Poland reaching Jewish leaders in London states that as late as three months ago there were still approximately 160,000 Jews in occupied Poland of the three-and-a-half million before the war. The report added that it is highly doubtful that the Germans will leave these Jews alive before evacuating Poland.

The majority of the surviving Jews are in concentration camps. Some are in the Lodz ghetto from where they are now being deported to various camps.

Gen. Cherniakhovsky not Jewish—His Name Confused with Another General

By Raymond A. Davies

GEN. Ivan D. Cherniakhovsky, Soviet commander of the Third Byelorussian Army which is now at the gates of Germany, is not a Jew, despite the fact that he is being hailed in the United States and in England as a Jewish front commander, it was established in Moscow by the correspondent of the Jewish Telegraphic Agency.

The correspondent checked and rechecked on Gen. Cherniakhovsky's genealogy, aided in this work by Soviet Jewish leaders who, after a thorough investigation, declare that Gen. Cherniakhovsky "is positively non-Jewish."

It is taken for granted here that Gen. Cherniakhovsky's name was confused abroad with the name of the Soviet Jewish General Mikhail Cherniavsky. Lieut. General Mikhail Cherniavsky, who is well known in the military world abroad as a tank-troops commander, is one of the Soviet commanders of the Second Baltic Army and has to his credit many victories over the Germans on that front. He comes from a poor Jewish family in

Kiev and his father, Leib Cherniavsky, is reported here as having been engaged under the Czar "in a purely Jewish profession—raising and pressing grapes and selling Sabbath wine."

Lieut. General Cherniavsky, who is now 45 years old, was an electrician before the outbreak of the Russian revolution. He joined the Red Army as a volunteer when it was formed in the early years of the revolution. He graduated from the Frunze Military Academy and was appointed head of a Soviet tank school six years before the outbreak of the present war. His school was considered a model military educational establishment and turned out hundreds of tank commanders. When the war broke out, the Jewish general was put in charge of all tank schools in the Red Army.

Transferred later to command troops at the Baltic Front, Gen. Cherniavsky succeeded in breaking through the German line at Idritsa and was lauded by Marshal Stalin in an order-of-the-day as second-in-command of the Second Baltic Army.

The largest "Jewish camp" at present is in Plaszow.

The Jews in the concentration camps are used for hard labor. Several thousand are working in the Silesian coal mines at Krolewska-Huta under desperate conditions. Many of them are dying of hunger and others commit suicide. The Jewish National Committee which is directing the underground movement is helping many Jews in their hiding places, the report said.

☆

It has been reported that autonomous Jewish units are fighting in the ranks of the French Forces of the Interior. One such unit battled the Germans in Paris.

The Swiss press stated that the Gestapo is moving Jews from French concentration camps to Germany. The *Gazette de Lausanne* reports that 750 Jewish women and young girls went through the French city of Belfort recently en route to camps in Mulhouse, Friborg and Breisgau. They were from a "Jewish concentration camp" near Paris, which the paper describes as "the most abominable imaginable."

☆

Jews in the liberated Savoy section of France have been notified to report at local town halls and to surrender their identification card stamps with the word "Jew" in exchange for the usual documents given all citizens, it was reported. The report stated that all anti-Jewish measures in this liberated part of France have been abolished by order of the President of the Liberation Committee.

RELIABLE information reaching Stockholm from Budapest revealed that Hungarian authorities, cooperating with the Gestapo, resumed the mass-deportations of Jews from Hungary immediately after it became known that Rumania had joined the Allies.

Cattle trains loaded with Jews left Hungary for "unknown destinations" despite the promise by Regent Horthy to King Gustav of Sweden that Jews would no longer be deported from the country. Various sections of the Hungarian administration are now working against each other, but the Gestapo exerts the determining influence.

The Swedish Government, perturbed by this report, indicated that it intends to send a special delegate to Budapest in

GESTAPO PIED PIPER

By CONSTANTINE POULOS*

THERE are less than 1,000 Jews left in Greece now, and they are either in hiding in Athens or they have joined Greek resistance groups in the mountains, a leading Athenian Jew who escaped from Greece told me.

Athens' long-established prewar Jewish population of 5,000 was doubled after the Fascist-Nazi occupation. From May, 1941 until October, 1943, they suffered the normal Nazi cruelties against Jews. They were kicked around, beaten, tortured, persecuted and starved. Sometimes, this man said, Nazi soldiers delighted in pulling Jews out of food queues where they had been standing for hours and holding them until the food distribution had ended.

In October, the Chief Rabbi of Athens was called to German headquarters and asked to turn over to the Nazi authorities all his records, including the names and addresses of all the Jews in Athens and a listing of their property. According to this recently-escaped Athenian Jew, the Chief Rabbi requested time to carry out the order. He immediately consulted with various important Jews and Greeks and decided to seek refuge in the mountains. He warned the Jewish population, told them what he was going to do, and two days after the Nazis had called him he was on his way to the mountains.

The Nazis then issued a proclamation ordering all Jews in Athens to register themselves and their property. Approximately one hundred obeyed, this man said. Of the others, a few followed the Chief Rabbi to the mountains. The ma-

ajority hid in Athens. This did not prove too difficult as the population of Athens is now about 2,000,000—twice its prewar total. Then, too, the Greeks were most anxious to help. No Jew was betrayed by a Greek. The Greek clergy of Athens was particularly helpful in hiding out the Jews and finding food for them.

But Nazi trickery came into play again. The one hundred Jews who registered were treated well. They were told that there was no intention to repeat the Salonika developments, where the largest Jewish community in Greece was completely wiped out by massacre and deportation. They were told that the issuance of the registration proclamation was a mere matter of form. They were permitted comparative freedom of movement. And what little property they had was left untouched.

As the months went by, other Jews, seeing that nothing had happened to those who registered, and finding it increasingly difficult to get food, trickled out of hiding and reported to the Nazis. Finally, according to the Athenian Jewish refugee, in March of this year, when the Germans felt that their pied piper policy had paid off and that the vast majority of Jews had turned themselves in, they started the liquidation.

It was the familiar Nazi pattern again. The Jews were rounded up, hundreds at a time, driven out to cemeteries or dumps, made to dig mass graves and then murdered into them.

*In a dispatch from the Middle East to the Jewish Telegraphic Agency.

"The Hungarian authorities and the gendarmes are arresting Jews in Budapest for deportation."

JEWISH life in the liberated city of Czernowitz, capital of Bukovina, is resuming a normal pattern after more than three years of continuous Nazi terror. All Jewish schools, including one high school, have been reopened and the Jewish theatre is again giving performances in Yiddish for the local population

as well as for Jewish soldiers of the Red Army.

Only about 12,000 Jews now live in the city, which had a Jewish population of about 65,000 before the outbreak of the war. The remainder were either exterminated in camps or died in Transnistria, where they were deported by the pro-Nazi Rumanian government.

THE blacklisted Astoria cinema in Buenos Aires showed the German film "Jew Suess," the violently anti-Semitic production of the German Propaganda Department.

The German-language newspaper *Deutsche La Plata Zeitung*, in a report on the film, said it aimed to show "the unconsidered spoliation of a whole nation by forces which are still equally active today." When the picture, whose title is taken from Lion Feuchtwanger's famous novel, was produced in Germany in 1940 it was billed as the "first German anti-Semitic film."

THE first session of the newly-elected Assefath Hanivcharim, Jewish National Assembly, was to have taken place on September 11, it was announced in Jerusalem.

The session was to decide, among other things, whether the Jews of Palestine will be represented by a delegation at the world Jewish conference in New York convoked by the World Jewish Congress. In the meantime, the Jewish National Council has cabled to the World Jewish Congress for details of the projected conference. At present there is much opposition among the members of the Assefath Hanivcharim to the plan of sending any delegation to the New York meeting.

THE Egyptian press reports that the Regent of Iraq, Abdul Illah, has decided to postpone his projected visit to the United States as a result of the American attitude on the Palestine question. Both the Democratic and the Republican parties have gone on record for a Jewish Palestine.

A COMMISSION appointed by the Swiss Government to visit the institutions established in Geneva by the Ort, has lauded the work of these institutions after spending several hours in the Ort

technical schools and in the workshop established for Jewish refugee women whose husbands were deported by the Germans from occupied territories.

As a result of negotiations between representatives of the Ort and of the Swiss authorities, refugees are now liberated from refugee camps in Switzerland if they are admitted to Ort training schools in Basel, Geneva and Zurich.

During the last two months the Ort has quadrupled the number of its training schools in the refugee camps. At the request of the authorities it has recently agreed to enlarge its model vegetable garden in Sierre, where refugees are prepared for agricultural work in Palestine. This month it opened a school in Zurich for moving-picture operators and other workers.

THE World Jewish Congress reports that Jews have been invited by the people of occupied Holland to return to the

country as soon as Holland is liberated. gave a send-off to forty Jewish refugee children rescued from the hands of the Gestapo in France who were permitted to enter Switzerland.

THE Mexican Government will support the Zionist demand for the establishment of a Jewish Commonwealth in Palestine, Dr. Nahum Goldmann, representative of the Jewish Agency for Palestine, reported upon his return from Mexico.

During his stay in Mexico, Dr. Goldmann was received by Foreign Secretary Ezekiel Padilla and by Secretary of Interior Miguel Aleman. "Both assured me that Mexico is in full accord with Zionist aspirations and will support wholeheartedly the restoration of the Jewish Commonwealth in Palestine," Dr. Goldmann said.

A Mexican pro-Palestine committee was formed under the chairmanship of Deputy Antonio Manero, noted Mexican economist, and with the aid of Isidoro Febela, Governor of the State of Mexico, who was an ardent supporter of Jewish claims on Palestine when he represented Mexico in the League of Nations at Geneva.

Terrorist Attacks in Palestine Continue

AT least four policemen were wounded during a daring attack of terrorists on two police stations in the Tel Aviv suburbs of Neveh Shaan and Abu Kebir.

An official communique issued by the authorities states that the attack was carried out "by a number of youths." The policemen guarding the stations replied with fire when the terrorists threw bombs which exploded at the stations. A battle developed between the police and the terrorists during which the latter threw more bombs to cover themselves. Ten of these bombs exploded.

Six suspects have been arrested thus far in connection with the armed attack on the two police stations in Tel Aviv. One of the Jewish policemen who participated in the exchange of fire with the terrorists was seriously wounded.

Abraham Fleischer, a Jewish resident of Tel Aviv, was wounded by a passing police patrol on Allenby Road. Willy Millbauer, a 32-year-old Tel Aviv Jew, was thrown down by unknown persons from the roof of his flat and died instantly. His death is linked here with a threat to his life for refusing to contribute \$4,000 to an unnamed underground organization.

DRAFTS of the decrees covering the whole field of restoration to Jewish owners of the property taken away from them under Mussolini's racial laws have been completed by a special commission of the Italian Ministry of Justice and are at present being studied by Allied legal experts.

Jewish sources here estimate that about 30,000 Jews were deprived of their property under the Fascist regime and will be affected by the new decrees.

THE twenty-fifth anniversary of the founding of the Jewish Medical Association was celebrated in Jerusalem. The Association, which was founded by Dr. Jarcho, a New York physician, now possesses the largest medical library in the Near East.

"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.

MY NAME is Leib. When I am called up to read the portion of the Law it is by the name of Yehudah-Leib. At home, I sign myself Lyef Moishevitch. Amongst the Germans I am known as Herr Leon. Here in England, I am Mr. Leon. When I was a child I was called Leibel. At *Cbeder* I was Lieb-Dreib-Obderick. You must know that at our *Cbeder* every boy has a nickname. For instance—"Mottel-Kappotel," "Meyer-Dreyer," "Mendel-Fendel," "Chayim-Clayim," "Itzig-Shpitzig," "Berel-Tzap." Did you ever hear such rhymes? That Itzig rhymes with Shpitzig, and Mendel with Fendel, and Chayim with Clayim is correct. But what has Berel to do with Tzap, or how does Leib rhyme with Obderick? I did not like my nickname. And I fought about it. I got blows and thumps and smacks and whacks and pinches and kicks from all sides. I was black and blue. Because I was the smallest in the *Cbeder*—the smallest and the weakest and the poorest, no one defended me. On the contrary, the two rich boys tortured me. One got on top of me, and the other pulled me by the ear. Whilst the third—a poor boy—sang a song to tease me—

"Just so! Just so!
Give it to him.
Punch him.
Bang him. . . ."

At such times I lay quiet as a kitten. And when they let me go I went into a corner and wept silently. I wiped my eyes, went back to my comrades, and was all right again.

Just a word—whenever you meet the name Leibel in this story, you will know it refers to me.

I am soft as down, short and fat. In reality, I am not so fat as I look. On the contrary, I am rather bony, but I wear thick, wadded little trousers, a thick, wadded vest, and a thick wadded coat. You see my mother wants me to be warm. She is afraid I might catch-cold, God forbid! And she wraps me in cotton-wool from head to foot. She believes that cotton-wool is very good to wrap a boy in, but must not be used for

* From "Jewish Children," by Hannah Berman, published by Alfred A. Knopf.

THE MURDERED CITRON

By SHALOM ALEICHEM

Translated by Hannah Berman*

making balls. I provided all the boys with cotton-wool. I pulled it out of my trousers and coat until she caught me. She beat me, and whacked me, and thumped me and pinched me. But Leibel went on doing what he liked—distributing cotton-wool.

My face is red, my cheeks rather blue, and my nose always running. "Such a nose!" cries my mother. "If he had no nose, he would be all right. He would have nothing to freeze in the cold weather." I often try to picture to myself what would happen if I had no nose at all. If people had no noses, what would they look like? Then the question is—? But I was going to tell you the story of a dead citron, and I have wandered off to goodness knows where. I will break off in the middle of what I was saying, and go back to the story of the dead citron.

My father, Moshe-Yankel, has been a clerk at an insurance company's office for many years. He gets five and a half "roubles" a week. He is waiting for a rise in wages. He says that if he gets his rise this year, please God, he will buy a citron. But my mother, Basse-Beila, has no faith in this.

One day, shortly before the New Year, Leibel overheard the following conversation between his father and mother.

He: "Though the world turn upside down, I must have a citron this year!"

She: "The world will not turn upside down, and you will have no citron."

He: "That's what you say. But supposing I have already been promised something towards a citron?"

She: "It will have to be written into the books of jokes."

He: "You may believe or not. I tell you that this Feast of Tabernacles, we shall have a citron of our own."

She: "Amen! May it be so! From your mouth into God's ears!"

"Amen, amen," repeated Leibel in his heart. And he pictured to himself his father coming into the synagogue, like a respectable householder, with his own citron and his own palm-branch. And

though Moshe-Yankel is only a clerk, still when the men walk around the Ark with their palms and their citrons, he will follow them with his palm and citron. And Leibel's heart was full of joy. When he came to *Cbeder*, he at once told every one that this year his father would have his own palm and citron. But no one believed him.

"What do you say to his father?" asked the young scamps of one another. "Such a man—such a beggar amongst beggars desires to have a citron of his own. He must imagine it is a lemon, or a *groseben* apple."

That was what the young scamps said. And they gave Leibel a few good smacks and thumps, and punches and digs and pushes. And Leibel began to believe that his father was a beggar amongst beggars. And a beggar must have no desires. But how great was his surprise when he came home and found "Reb" Henzel sitting at the table, in his Napoleonic cap, facing his father. In front of them stood a box full of citrons, the beautiful perfume of which reached the farthest corners of the house.

The cap which "Reb" Henzel wore was the sort of cap worn in the time of Napoleon the First. Over there in France, these caps were long out of fashion. But in our village there was still one to be found—only one, and it belonged to "Reb" Henzel. The cap was long and narrow. It had a slit and a button in front, and at the back two tassels.

"Reb" Henzel had spread out his whole stock-in-trade. He took up a citron with his two fingers, and gave it to father to examine.

"Take this citron, 'Reb' Moshe-Yankel. You will enjoy it."

"A good one?" asked my father, examining the citron on all sides, as one might examine a diamond. His hands trembled with joy.

"And what a good one," replied "Reb" Henzel, and the tassels of his cap shook with his laughter.

Moshe-Yankel played with the citron, smelled it, and could not take his eyes off it. He called over his wife to him, and showed her, with a happy smile, the citron, as if he were showing her a precious jewel, a priceless gem, a rare antique, or an only child—a dear one.

Basse-Beila drew near, and put out her hand slowly to take hold of the citron. But she did not get it.

"Be careful with your hands. A sniff if you like."

Basse-Beila was satisfied with a sniff of the citron. I was not even allowed to sniff it. I was not allowed to go too near it, or even to look at it.

"He is here, too," said my mother. "Only let him go near it, and he will at once bite the top off the citron."

"The Lord forbid!" cried my father.

"The Lord preserve us!" echoed "Reb" Henzel. And the tassels shook again. He gave father some cotton-wool into which he might nest the citron. The beautiful perfume spread into every corner of the house. The citron was wrapped up as carefully as if it had been a diamond, or a precious gem. And it was placed in a beautiful round, carved, painted and decorated wooden sugar box, like a beloved guest.

"Welcome art thou, 'Reb' citron! Into the box—into the box!"

The box was carefully closed, and placed in the glass cupboard. The door was closed over on it, and good-bye!

"I am afraid the heather"—that was meant for me—"will open the door, take out the citron, and bite its top off," said my mother. She took me by the hand, and drew me away from the cupboard.

Like a cat that has smelt butter, and jumps down from a height for it, straightens her back, goes round and round, rubbing herself against everything, looks into everybody's eyes, and licks herself—in like manner did Leibel, poor thing, go round and round the cupboard. He gazed in through the glass door, smiled at the box containing the citron, until his mother saw him, and said to his father that the young scamp wanted to get hold of the citron to bite its top off.

"To *Cbeder*, you blackguard! May you never be thought of, you scamp!"

Leibel bent his head, lowered his eyes, and went off to *Cbeder*.

* * *

The few words his mother had said to his father about his biting the citron burned themselves into Leibel's heart, and ate into his bones like a deadly poison.

The top of the citron buried itself in Leibel's brain. It did not leave his thoughts for a moment. It entered his dreams at night, worried him, and almost dragged him by the hand. "You do not recognize me, foolish boy? It is I—the top of the citron." Leibel turned round on the other side, groaned, and went to sleep. It worried him again: "Get up, fool. Go and open the cupboard, take out the citron, and bite me off. You will enjoy yourself."

Leibel got up in the morning, washed his hands, and began to say his prayers. He took his breakfast, and was going off to *Cbeder*. Passing by, he glanced in the direction of the glass cupboard. Through the glass door, he saw the box containing the citron. And he imagined the box was winking at him. "Over here, over here, little boy." Leibel marched straight out of the house.

One morning, when Leibel got up, he found himself alone in the house. His father had gone off to business, his mother had gone to the market. The servant was busy in the kitchen. "Every one is gone. There isn't a soul in the house," thought Leibel. Passing by, he again looked inside the glass cupboard. He saw the sugar box that held the citron. It seemed to be beckoning to him. "Over here, over here, little boy." Leibel opened the glass door softly and carefully, and took out the box—the beautiful, round, carved, decorated wooden box, and raised the lid. Before he had time to lift out the citron, the fragrance of it filled his nostrils—the pungent, heavenly odor. Before he had time to turn around, the citron was in his hand, and the top of it in his eyes.

"Do you want to enjoy yourself? Do you want to know the taste of Paradise? Take and bite me off. Do not be afraid, little fool. No one will know of it. Not a son of Adam will see you. No bird will tell on you."

You want to know what happened? You want to know whether I bit the top off the citron, or held myself back from doing it? I should like to know what you would have done in my place—if you had been told ten times not to dare to bite the top off the citron? Would you not have wanted to know what it tasted like? Would you not also have thought of the plan—to bite it off, and stick it on again with spittle? You may believe me or not—that is your affair—but I do not know myself how it happened. Before the citron was rightly in my hands, the top of it was between my teeth.

* * *

The day before the Festival, father came home a little earlier from his work, to untie the palm-branch. He had put it away very carefully in a corner, warning Leibel not to attempt to go near it. But it was useless warning him. Leibel had his own troubles. The top of the citron haunted him. Why had he wanted to bite it off? What good had it done him to taste it when it was bitter as gall? It was for nothing he had spoiled the citron, and rendered it unfit for use. That the citron could not now be used, Leibel knew very well. Then what had he done this for? Why had he spoiled this beautiful creation, bitten off its head, and taken its life? Why? Why? He dreamt of the citron that night. It haunted him, and asked him: "Why have you done this thing to me? Why did you bite off my head? I am now useless—useless." Leibel turned over on the other side, groaned, and fell asleep again. But he was again questioned by the citron. "Murderer, what have you against me? What had my head done to you?"

* * *

The first day of the Feast of Tabernacles arrived. After a frosty night, the sun rose and covered the earth with a delayed warmth, like that of a step-mother. That morning Moshe-Yankel got up earlier than usual to learn by heart the Festival prayers, reciting them in the beautiful Festival melody. That day also Basse-Beila was very busy cooking the fish and the other Festival dishes. That day also Zalmen the carpenter came to our Tabernacle to make a blessing over the citron and palm before any one

[Continued on page 29]

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE CENTER MEMBERSHIP

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Leshono Tovo Tikosei!*

EMANUEL GREENBERG, *President*

MAX HERZFELD, *1st Vice-Pres.*

HYMAN AARON, *2nd Vice-Pres.*

MAURICE BERNHARDT, *Secretary*

DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend

their New Year Greetings to all members of the organization and their families.

MRS. ISADOR LOWENFELD, *President*

MRS. MAURICE BERNHARDT,

1st Vice-Pres.

MRS. W.M. I. SIEGEL,

2nd Vice-Pres.

MRS. MORTON KLINGHOFFER,

3rd Vice-Pres.

MRS. HYMAN RACHMIL, *Treasurer*

MRS. ISAAC WIENER, *Secretary*

From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

Administrative Director.

Rabbi Levinthal's Sermons For the New Year

RABBI LEVINTHAL will preach on both days of Rosh Hashonah at 10:30 o'clock. The Shofar will be sounded at 10:15, and members are urged to be in their seats before that hour.

On Yom Kippur eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the following themes:

First day Rosh Hashonah: "The Message of the Shofar for the World of Today."

Second day Rosh Hashonah: "The Basis of the World Conflict."

Kol Nidre Eve: "The Mirror of the Soul."

Yom Kippur: "The Great Challenge to American Jewry."

An Urgent Call to Jewish Parents

PARENTS are urged to give serious thought to the problem of a Jewish education for their children. It is our pri-

mary duty to see to it that our sons and daughters grow up with an appreciative understanding of their people's spiritual and cultural heritage.

All of the Center schools are now beginning their season's activities. Your child should find a place in one of these schools. Not one Center child dare be deprived of this essential qualification for his or her Jewish life.

Enroll your child now! Every day's delay denies your child a day's important lesson.

Our slogan for the New Year:

"Every Center boy and girl a pupil in one of the Center schools!"

FRANK SCHAEFFER,

Chairman, Hebrew Education Comm.

Center Academy

CENTER ACADEMY opens for the school year 1944-1945 on Monday, September 25, 1944. The enrollment this year is higher than it has ever been in the history of the school. At the present time the school has 150 children on register. We look forward to a successful and happy school year.

Rosh Hashonah Services

SERVICES for the New Year (Rosh Hashonah) will be held on Sunday evening, September 17th and Monday evening, September 18th at 6:30 P.M., and Monday and Tuesday mornings, September 18th and 19th at 7 A.M.

Our cantor, Rev. Rubin Tucker, will officiate at the services which will be held in the Main Synagogue. He will be assisted by the Center choir, under the personal leadership of Mr. Joel Feig.

The Shofar will be sounded at the morning services at about 10:15. The sermons will be delivered at about 10:30 o'clock.

Center members and all worshippers are, therefore, requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the Auditorium will be conducted by the talented cantor, Rev. Max Seldin.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, September 26th at 6:15 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, September 27th at 7 A.M. The Yizkor service will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Tucker, assisted by the Joel Feig choir, will officiate.

The services in the Auditorium will be conducted by Rev. Max Seldin.

Additional Yizkor Services

FOR the benefit of the community who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 27th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Sunday and Monday evenings, September 17th and 18th at 6:30 P.M. and on Monday and Tuesday mornings, September 18th and 19th at 10 A.M.

The Kol Nidre services will be held on Tuesday evening, September 26th at 6:15 o'clock.

The services on Yom Kippur will begin Wednesday morning, September 27th at 10 A.M. to 12 noon and will continue at 5 P.M. to 6:30 P.M.

Mr. David Gross, a graduate of the Herzliah Hebrew Academy, will conduct these services. Sermons will be delivered by Mr. Leo Shpall, Mr. David Gross and Mrs. J. Serbin-Beder.

Red Cross Production Department

THE Red Cross Production Department will not meet due to the intervening holidays and will resume its activities on Tuesday morning, October 17th at 10 A.M.

Hebrew School Now Open

OUR Hebrew School began its term's work last week, and we are happy to report that the School shows a large increase of pupils. For the benefit of those who have not yet enrolled, Rabbi Lewittes, the principal, wishes to announce that registration of new pupils will continue for a brief period.

We trust that all former pupils as well as all new registrants will be on our school rolls before the High Holy Days.

Join a Center Club

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program meets Sunday evening.

INTA-LEAGUE BOYS.—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and ath-

letic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Young Folks League

THE Young Folks League of the Center concluded its summer season with a Dance held on the roof of our building on Tuesday, September 5th. The first fall indoor meeting will be held on Tuesday, October 17th. A series of interesting and entertaining programs have been planned for the coming fall and winter season.

Best wishes are extended for a Happy and Prosperous New Year to all the members and friends of the Young Folks League.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed Monday and Tuesday, September 18th and 19th for the Rosh Hashonah holidays and will reopen on Wednesday morning for women at 10 A.M.

The department will be open on Tuesday, September 26th (erev Yom Kippur) for women from 10 A.M. to 1 P.M. and for men from 1 P.M. to 4:30 P.M. It will be closed on Wednesday, September 27th (Yom Kippur Day) and reopen on Thursday morning, September 28th for women at 10 A.M.

Request from U. S. Post Office

THE Jewish religious holiday, Chanukah, season of gift-giving, occurs this year on December 10th.

Gift parcels sent overseas to members of the Jewish Faith in connection with this holiday may be accepted for mailing during the period from September 15th

to October 15th, under the same conditions as apply to Christmas parcels for members of our armed forces overseas. Such gift parcels should be endorsed "For Jewish Holiday."

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Joseph Morris of 1395 President Street upon the Bar Mitzvah of their son, Leonard, which will be celebrated at the Center on Saturday morning, September 23rd.

Sabbath Services

KINDLING of candles at 6:55 P.M.

Friday evening services at 6 and 7:30 P.M.

Sabbath services, Parsha "Nizabim Vayelek," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Mincha services at 6 P.M.

Daily Services

MORNING services at 7 and 8 o'clock.

Mincha services at 7:20.

Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal on both days of Rosh Hashonah will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Mr. Louis J. Gribetz, member of our Governing Board, will deliver the sermon on Yom Kippur.

IMPORTANT NOTICE

Due to the intervening Yom Kippur Holy Day the "Bulletin" will not appear next week.

Sunday School to Open September 24th

THE season's opening session in Sunday School will start on Sunday morning, September 24th at 10 A.M. Parents are urged to bring their children and register them on that day. Old pupils will report to their regular classrooms. New students will gather in the Beth Hamedrash on the second floor.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALTMAN, SAUL

Res. 532 Lefferts Ave.
Bus. Beauty Salon, 544 Empire Blvd.
Married

Proposed by M. Hausner

BARUCH, BENJAMIN

Res. 1681—49th St.
Bus. Skirt Mfg.
Married

Proposed by Isidore Feldman

BOHROW, MISS PAULINE

Res. 921 Montgomery St.

FEUERSTEIN, DR. JACOB L.

Res. 763 Eastern Pkwy.
Bus. Dentist, 1 Nevins St.
Married

*Proposed by Joseph Goldstein
and Robert Kaplan*

FRIED, IRVIN

Res. 1137 Lincoln Pl.
Bus. Metal Mfg., 840 E. 98th St.
Married

*Proposed by Harold M. Jacobs
and Abe Mann*

GARFIELD, SIDNEY

Res. 1 Tennis Court
Bus. Advertising, 321 W. 44th St.
Married

GERSHON, BENJAMIN B.

Res. 877 Linden Blvd.
Bus. Jobbing, 556 Broadway
Married

Proposed by Frank Rauch

GEROTT, EDWARD

Res. 1290A E. 48th St.
Bus. Trucking, 20 Meserole St.
Married

Proposed by Edward Shwom

GITTLEMAN, DR. ISAAC F.

Res. 763 Eastern Pkwy.
Bus. Physician, Same
Married

*Proposed by Joseph Goldstein
and Robert Kaplan*

GRINMAN, BERT B.

Res. 1695 E. 21st St.
Bus. Bakers Supply, 268 W. B'way
Married

Proposed by Samuel Palley

HOROWITZ, DR. IRVING

Res. 40 Prospect Park West
Bus. Physician, 186 Prospect Park
West
Married

Proposed by Sol Horowitz

KITAY, PHILIP M.

Res. 416 Rogers Ave.
Bus. War Dep't, 270 Madison Ave.
Single

*Proposed by Adolph Silberstein
and Abe Mann*

KUPERSTEIN, CAPT. DAVID

Res. 920 Montgomery St.
Bus. Physician, Same
Married

*Proposed by Alex Bernstein
and Dr. Samuel A. Wolfe*

LAPIDUS, MORRIS

Res. 446 Kingston Ave.
Bus. Skirt Mfg., 323 W. 39th St.
Married

Proposed by Joseph Lapidus

LESHAW, MACK

Res. 123 E. 95th St.
Bus. Jewelry, 9 Maiden Lane
Married

Proposed by Lt. Stanley S. Leshaw

LUKIN, HYMAN I.

Res. 977 E. 96th St.
Single

*Proposed by Adolph Silberstein
and Abraham H. Zirn*

NEIMAN, MORRIS

Res. 1428 Carroll St.
Bus. Hebrew Teacher, Ramaz Academy
Married

*Proposed by Max Jacobs
and Benjamin Katz*

OSTROW, THEODORE D.

Res. 706 Eastern Pkwy.
Bus. Office of Attorney General
*Proposed by Atty. Gen. Nathaniel L.
Goldstein and Harry Zankel*

SIRLEN, LOUIS H.

Res. 415 Lefferts Ave.
Bus. Broker, 120 Broadway
Married

*Proposed by Arnold Reisler
and Philip Amster*

SCHORE, MRS. M.

Res. 1520 Carroll St.

*Proposed by Joseph Schorr
and Morris Kramer*

SILVER, RALPH

Res. 250 Crown St.
Bus. Fur Mfg., 155 W. 29th St.
Single

Proposed by Edward Fuchs

SIMON, WILLIAM S.

Res. 1451 President St.
Bus. C.P.A., 1440 Broadway
Single

Proposed by Albert A. Weinstein

The following have applied for reinstatement:

HURWITZ, JACOB

Res. 240 Crown St.
Bus. Mfg., 500—7th Ave.
Married

Proposed by Joseph Lapidus

KOFSKY, IRVING

Res. 275 Linden Blvd.
Bus. Fur Dyers, 214 W. 26th St.
Married

*Proposed by Carl Quittner
and Morton Klinghoffer*

MILLER, PIRITS

Res. 1665 President St.
Married

ORLIN, ALFRED

Res. 703 Howard Ave.
Bus. Finance, 26 Court St.
Married

ROSENBLUM, PHILIP

Res. 519 Eastern Pkwy.
Bus. Mill Work, 131 Morgan Ave.
Single

*Proposed by Joseph Goldberg
and Abe Mann*

SAMUELS, SAMUEL I.

Res. 226 E. 92nd St.
Bus. Auditing, 67 Broad St.
Single

*Proposed by Martin Greenberg
and Morris Goldstein*

MAURICE BERNHARDT,

Chairman, Membership Committee

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ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*
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MAY THE HEAVENLY FATHER ACCEPT OUR PRAYERS AND CAUSE
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The following is an additional list of members, children and grandchildren
of Center members serving with the United States armed forces. The list
includes names received up to the time of going to press.

Amer, Kenneth
Goldberg, Daniel, S 1/c R.T.
Maslow, Seymour D., S 2/c
Posner, Leonard, 1st Lieut.
Rosenbluth, Paul R., Pfc.
Schwartz, Betty Jane,
U.S.N.C.
Schwartz, Phyllis, U.S.C.G.
Schorr, Norman A., 2nd Lieut.
Slote, Leslie G., Ensign
Storch, Herbert, S 1/c R.T.

The following is a list of
promotions in rank:

Gluckson, Al, Cpl.
Gluckson, Marvin, Cpl.

Goodman, David S., 1st Lieut.
Jaffe, Harold L., Sgt.
Klebanow, Bert, Ensign
Leshaw, Stanley, 1st Lieut.
Levenson, Edward L., Sgt.
Levy, Howard S., F.O.
Model, Bernard, Cpl.
Model, Stanley A., Sgt.
Rauch, Hobart, Sgt.
Roberts, Alfred, 2nd Lieut.
Roth, Sidney, Sgt.
Sandler, Henry, Capt.
Schwartz, Irving, Cpl.
Seeger, Israel, Lt. Sr. Gr.
Steinberg, B., Lt. Jr. Gr.

THE MURDERED CITRON

[Continued from page 12]

else, so that he might be able to drink tea with milk and enjoy the Festival.

"Zalmen wants the palm and the citron," said my mother to my father.

"Open the cupboard, and take out the box, but carefully," said my father.

He himself stood on a chair and took down from the top shelf the palm, and brought it to the carpenter.

"Here, make the blessing," he said. "But be careful—in Heaven's name be careful!"

Our neighbor Zalmen was a giant of a man—may no evil eye harm him! He had two hands each finger of which might knock down three such Leibels as I. His hands were always sticky, and his nails red from glue. And when he drew one of these nails across a piece of wood, there was a mark that might have been made with a sharp piece of iron.

In honor of the Festival, Zalmen had put on a clean shirt and a new coat. He had scrubbed his hands with soap and sand, but had not succeeded in making them clean. They were still sticky and the nails still red with glue.

Into these hands fell the dainty citron. It was not for nothing Moshe-Yankel was excited when Zalmen gave the citron a good squeeze and the palm a good shake.

"Be careful, be careful," he cried. "Now turn the citron head downwards, and make the blessing. Carefully, carefully. For Heaven's sake, be careful!"

Suddenly Moshe-Yankel threw himself forward, and cried out, "Oh!" The cry brought his wife, Basse-Beila, running into the Tabernacle.

"What is it, Moshe-Yankel? God be with you!"

"Coarse blackguard! Man of the earth!" he shouted at the carpenter, and was ready to kill him. "How could you be such a coarse blackguard? Such a man of the earth? Is a citron an ax? Or is it a saw? Or a bore? A citron is neither an ax nor a saw nor a bore. You have cut my throat without a knife. You have spoiled my citron. Here is the top of it—here, see! Coarse blackguard! Man of the earth!"

We were all paralyzed on the instant. Zalmen was like a dead man. He could

not understand how this misfortune had happened to him. How had the top come off the citron? Surely he had held it very lightly, only just with the tips of his fingers? It was a misfortune—a terrible misfortune.

Basse-Beila was pale as death. She wrung her hands and moaned.

"When a man is unfortunate, he may as well bury himself alive and fresh and well, right in the earth."

And Leibel? Leibel did not know whether he should dance with joy because the Lord had performed a miracle for him, released him from all the trouble he had got himself into, or whether he should cry for his father's agony and his mother's tears, or whether he should kiss Zalmen's thick hands with the sticky fingers and the red nails, because he was his redeemer, his good angel. . . . Leibel looked at his father's face and his mother's tears, the carpenter's hands, and at the citron that lay on the table, yellow as wax, without a head, without a sparkle of life, a dead thing, a corpse.

"A dead citron," said my father, in a broken voice.

"A dead citron," repeated my mother, the tears gushing from her eyes.

"A dead citron," echoed the carpenter, looking at his hands. He seemed to be saying to himself: "There's a pair of hands for you! May they wither!"

"A dead citron," said Leibel, in a joyful voice. But he caught himself up, fearing his tones might proclaim that he, Leibel, was the murderer, the slaughterer of the citron.

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THE HIGH HOLYDAYS

[Continued from page 7]

After the Mincha service, it was an old custom to allow oneself to be flogged. This ceremonial is already mentioned in Machzor Vitry, composed in the early 12th century by a R. Simcha, a pupil of Rashi. The method of application was as follows: straw was spread on the floor of the vestibule of the synagogue; the person who submitted to the flogging lay down or stooped down. Some poor Jew generally the beadle of the congregation, lash in hand, administered the flogging. While lightly wielding the lash, the flogger recited a verse, Ps. 78, 38, three times, adding up to thirty-nine words. Thirty-nine lashes was the number legally permitted in biblical law. While being whipped the miscreant recited the confession of sin. But the one who applies the lash went through the punishment so quickly that the flogged one hardly had time to complete his confession. After this ordeal, the beadle received a small sum for his trouble from the person scourged. The ordeal was an act of contrition only, and did not involve any bodily suffering.

After the "Malkoth," flagellation, one went home to his family for the last meal of the day. Care was taken not to make the food too spicy so as to cause excessive thirst.

This final meal is followed by the blessing of the children by the father or by a pious old grandfather. There is a fixed formula for the blessing, which is so impressive that tears are apt to flow from the eyes of both parent and child.

A religious Jew of the older generations would be early at the Synagogue on Yom Kippur Eve, about an hour or more before the regular service. One who has experienced this moment in his early years can hardly erase it from his memory. There was the Synagogue filled with the many candles, large enough to last through the entire twenty-four hours or more. There were the aging white-bearded men garbed in garments of white, the "kital," intoning certain Psalms or uttering that endless prayer known as the "Tefillah Zakah." It was a striking scene, and left one with the feeling that man is not all of the earth. One forgot at this instant the petty strifes, the hurly-burly of everyday life.

Of course, the greatest evening service of the year followed and was ushered in by the ever famous Kol Nidre. The words of the Kol Nidre have brought upon the Jew many unfounded accusations and much suffering. Kol Nidre's date of composition is unknown. It must, however, have been very early, because its use was condemned by the early Babylonian Gaonim and later even by the great Hai Gaon (937-1038). Its use was also denounced by some German authorities. R. Jacob Tam (12th century), a grandson of Rashi, realizing that its use could not be stopped because of its popularity, emended its wording to comply more adequately with the Jewish laws of vows and oaths. This emendation was accepted in Germany, where the influence of R. Ram was very great, but was not accepted in Spain. Therefore the Sephardic Kol Nidre differs somewhat from the Ashkenazic. In the "Decisions" of R. Asher b. Jechil, at the end of the Tractate Joma, a full discussion of the legality or illegality of this popular ritual is found. The text of Kol Nidre used in the Sephardic and Ashkenazic rituals is Aramaic. There is, however, a Hebrew text in use in the Italian ritual. At the present time, the words and context of Kol Nidre have little appeal. Many pious Jews resort to the old method of annulment of vows by appearing before a qualified court of three judges sometime between Rosh Hashonah and Yom Kippur. This public avowal of Kol Nidre has no purpose or meaning to them. It is the sublime melody, probably of Spanish origin, which stirs the emotions of every faithful son of Israel. Kol Nidre is chanted thrice in a crescendo in order to accommodate late-comers. The first mention of the Kol Nidre melody is found in the Talmudic discussions of R. Mordecai Jaffa (1530-1612), Rabbi of Posen.

There is a fuller description of events during the Temple service of Yom Kippur than of any other Holy Day of the Jewish Calendar. The entire chapter of Leviticus 16 is devoted to a description of what Aaron, the High Priest, and his successors are expected to perform. The Mishna Yoma (chapters 1-6), a very old text of the Mishna, gives a vivid de-

scription of what actually occurred in the Temple of Jerusalem during the Second Commonwealth. In a general way, the Yom Kippur service follows the ordinary pattern. There are many hymns and prayers known as "Piyutim" scattered and interspersed throughout the services. These "Piyutim" were composed by various pious Rabbis and saints of all ages. Some of these hymns, especially in the Spanish ritual, were created by great poets and very pious and devoted Jews like Ibn Gabirol, Juday Hol-evi and Moses Ibn Ezra. Every service on Yom Kippur concludes with Selichoth and the stereotyped confessional.

Some aged Jews of the generation almost entirely gone were accustomed to spend the entire twenty-four hours in the Synagogue. In the old "Machzorim," the holiday prayer books, they found sufficient material to occupy them during the entire length of their waking hours. The order of the service on the Day of Atonement are as follows: Shahareth, a very long service, the reading of the Torah (Leviticus 16), the Haftarah (Isaiah, Ch. 57, 14-58, 16), Musaf, Mincha, Neila and Maariv. Yizkor, the Memorial service, comes immediately after the reading of the Torah. On Yom Kippur six persons are called up to the Torah, except on Sabbath, when seven are called. The official time of the Musaf service is one o'clock, so as to synchronize it with the time of the "Aboda" at the "Temple." R. Jacob b. Asher tells us that his father used to pray Musaf by himself if he saw that the hour was getting late.

During the Musaf service there are four kneelings and prostrations. The first instance is before the "Aboda," when Oleni is recited just as before "Malchroth" on Rosh Hashonah. The other three times in the "Abodah" when the High Priest utters the glorious name of God and "all knelt and prostrated themselves and made acknowledgment, falling on their faces."

The "Musaf" service of Yom Kippur, as do all other services of the day, concludes with the "Selichoth" and the lengthy confessional. In the "Selichoth" we find the lamentation "Eleh Ezkro," a martyrology depicting the martyrdom of prominent Rabbis and leaders. A similar

story is found in the "Kinnah" (lament) "Arzeh Ha'lebanon" recited on Tisha b'Ab. In both cases, there is no historical sequence. The martyrs mentioned did not live at the same time. However, the tenseness and simplicity of this "Selicha" "E'leh Ezkro" brings home to our minds the martyred life of the Jew at all times.

The Mincha service of Yom Kippur lasts about an hour and a half. A regular Kedusha is recited in place of the short one generally read for Mincha. Before the Amidah, a portion of the Torah is read (Lev., Ch. 18). Three men are called to the Torah. The third person called to the Torah reads the Haftarah, consisting of the entire book of Jonah to which are added the last three verses of Micah. The Mincha end with the usual Selichoth and the confession.

The Neila service can be made very impressive. It is not long but very serious and touching. It is prayed during the time of the day when people are most impressionable, when the day is almost spent, when the sun sends its rays slantingly above the tree-tops, when the members of the congregation are tired with prayers and fasting. Added to this is the feeling of awe and expectancy after a day spent in prayer and self-imposed punishment. In many synagogues, the entire congregation takes part in the melody of the opening Kaddish, a popular tune in the minor key. After the Neila service, "Abinu Malkenu," omitted after the other services on Sabbath, is recited, even on the Sabbath. The Neila concludes with the sounding of the Shofar, too, even on the Sabbath.

The week-day evening service follows, at which a large portion of the congregation does not attend. However, the most faithful remain to the end. All go home after this to partake of a sumptuous meal. The pious, however, do not gorge themselves with food, but break their fast lightly and make a beginning in the construction of the Sukkah.

Manual labor is prohibited on Yom Kippur just as on Sabbath, but the punishment meted out to transgressors is not as severe as on the Sabbath. There are seven afflictions to which the law requires us to adhere. One must abstain from eating and drinking, from bathing

and the use of ointments, from being shod and from co-habitation. The first two prohibitions, that is, eating and drinking, are to be more strictly observed than the others. The purpose is that all worldly pleasures should be surrendered on this day.

Yom Kippur is a day set aside for repentance and forgiveness. It is understood, however, that forgiveness will not result altogether because of remorse and flagellations. Atonement is not acquired because of self-imposed afflictions and perfunctory recitation of prayers. The Jewish sages make this very clear. Iniquities towards God may be atoned for on the day of Atonement, but sins against

our fellow-men are not forgiven on Yom Kippur. Therefore in former days Jews were busy before Yom Kippur appeasing and pacifying those they had injured and insulted or otherwise wronged. The same duty rests with the injured as well as with the one who did the harm. To be too obstinate in granting one's excuse when an apology is offered is also an unforgivable misdemeanor.

Succoth is the most joyous as well as the most ceremonious of all festivals. There are the Sukkah and the Hulab and the Ethrog and other species, and the services in the synagogue which present individual aspects on five of the nine days of the festival.

THE FREE PORT COMMUNITY

(Continued from page 7)

I walked among the refugees as they sat on the benches and on the grass scattered throughout the camp. I saw a ragged-clothed elderly man standing alone near a tall tree. He seemed happy to meet a Jewish reporter who could speak Yiddish, and told me he was from Poland and that he had escaped from the Warsaw Ghetto in 1941. His wife and son had been sent to the "death-houses in Poland." This man asked me whether they would serve the refugees kosher food. When I replied in the affirmative, he was pleased.

"Now I will say my prayers to the Lord and rest here. Yes, I shall say prayers every hour." He kept looking dreamily at the horizon when I left him.

A little boy of four years passed by with his mother. I offered him some candy. He put it into his pocket. "Eat it," I told him, "it's good." He took some more candy from me, and put that into his pocket too.

"In Europe," his mother said, "he always saved food. We all did."

Slowly the refugees are losing some of the tenseness under which they have been living these past few years. They are very anxious to work and help in the administration of the camp. They want to learn and they want the children to start attending classes. They want to stop concentrating on questions of eating and find interests in other things.

But they are deeply embittered. Many

asked me how many Germans we have killed so far. And no matter what the answer was, they always commented, "not enough." Those with relatives here are anxious to contact them, to pick up the strands that were severed when the Nazis marched into their lives.

In the synagogue which has been set up at the camp services are held daily. The elderly men have relearned the singing of the Psalms and each evening you can hear the words of David in praise of the Lord floating out above the grounds.

I will not say that the refugees are happy to be here. Certainly, they are relieved and grateful to the United States. But they think of the future. They think of having to go back to the "old country." And they are tired—tired of wandering and floating around like jetsam on the sea. They know they are welcome to remain here for the war's duration. But they want more than that. They want to be given a chance to earn a living, to find respect in a democratic community. And above all—they want rest.

As one rabbi put it, a "Makom Miklat."

Send the "Review" to a boy in service and keep him informed about Jewish events and problems

"IN THY LIGHT WE SHALL SEE LIGHT"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion—both Jewish and Christian—to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"

(Written by Joseph M. Schwartz — Born 1879; Died 1944 — Pres. of Brooklyn Jewish Center 1932-1942 — Vice Pres. of Consolidated Taxpayers Mut. Ins. Co. 1938-1944)

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